

Thursday, November 10, 1966

the air. Are we?

Mr, we are.

Must Remain in
Transcription Room

N: I wanted to say something about last night because you know what I said, and I said that I wanted to say it in the beginning of the week that I'm here. There is absolutely nothing personal in that. And whenever you - that you do take it personally as an accusation I think you're quite wrong. What I meant to say is that for the creation of an atmosphere for new people, there has to be a realization of something in them that could be used for arousing of further interest in Work. And when they are so flat on the ground that they don't even have any () well, knowledge, let's say of themselves consisting of two different parts, material one and spiritual one, or outer life and an inner life you cannot talk with them and they cannot understand your language. And it is not a criticism of you all because who am I even to judge about your own spirituality? You must know that I assume you have it and you show it, ~~the same time again~~. So I can never accuse any one of you. On the whole it was not at all an accusation of the others and only a statement of fact that they have to have that in order to become a little bit of fertile soil for trying, even to think about Work let alone doing it. So some of you were upset, I'm sorry because it was not meant at all. And the reason why I said it is because some of them did not have any particular way even that they knew they were alive. That's very bad. Here I am. They haven't seen me. Or if they have seen me, it was some time ago. They know I come for a special purpose. And they come into the room almost as if I don't exist. No proper attitude. It is not that I want respect - I want them to understand why they're coming. And if that becomes so apparent as to just sit and hang, and then they started playing that tape. You know, as I said last night, the tape is marvelous and the voice drones and drones and grinds things out and I'm still surprised there was as much attention. In Palo Alto, we played that tape. Palo Alto, half, kept on listening. We played it for fifteen minutes, but the attention as such new people had for that kind of a tape! It was really terrible to me. That's the reason I stopped it.

It's useless. It is much better in Group II that you talk about generalities. That you find out first where they live. Why do they come. Maybe they heard a little bit about Gurdjieff. Why that, if it is something that is in their own life that they would like to develop, don't talk about Gurdjieff yet. Find out what they have been doing. Where has been their spiritual existence over the years that they were brought up. What is in certain instances kindled? Do they know when you are talking about spiritual values? They needn't be religious but they have to have some kind of an ethical quality that's in them to which you have to hang something. And you can talk for a long time about the variety of their interests that have that kind of quality and I've compared it to superficiality. Do they have an inner life, and how does it come out? And are they willing even to talk about inner life that they have some kind of experience of themselves of knowing that they exist? Also a little bit more of them just on the surface? When you have established that, they know then that you know what they are talking about and you have given the impression to them that you not only understand but that you appreciate what they have gone through if there is any life. If there is no life it's no use. It's waste. But if you can kindle that form of life within them then you have something to start with when you start at that level and you try to develop what they have at that time. If they are groping for something you try to help them to develop it in the direction in which they are going. And for a long time you don't have to mention objectivity, Gurdjieff, impartiality, and all the rest because it will not have any meaning whatsoever. As I say, they may be interested in some Buddistic philosophy or something like Zen, something like as I've said many times Egyptology, anthropology, whatever it is that they live in - science, the unknown, many things perhaps, art or some kind of world in which their inner world has come out. Talk about that. I know you have a difficulty in that because probably it's a little easier in New York. We divide many of these things up into three, sometimes four, sometimes five different ways. The intimate group, group one, of course we know, commitment. Group Two, talking about Work methods, what is involved. Group Three, generalities. But more or less

with a background of one's possibilities of spiritual life in some way or other. But any subject can be brought up provided it has enough seriousness attached to it. Wednesday for lunch, much more general. Almost any kind of a subject can be discussed. Their own Work, the difficulties, where they are, politics, economics, anything, but they talk. And there are usually at lunch fifteen or twenty people, and very interesting, because that opens opportunities for them to go from one to the other. Now, it takes time and of course a variety of people, and it is something we must not hurry, so as I say these are little added factors in New York which make () a little easier. On Friday evening I use music as a means for something else. And to that are invited people who don't know a damn thing about Work. But they come and sit. You see it is this kind of a flexibility, and you must not bring Gurdjieff ideas, anything that has to do with Work, you must not bring it up for new people, until they start to ask for it, or if they are ready, they want to know and if their questions are sincere, alright you can explain them. But then perhaps they know a little bit you have to figure in what particular background it belongs to. But if as I say, you have to take what I said last night seriously. Naturally, I meant it. It was an impression I had, and it is something which you can remember. But personally, I would almost say, forget it. There's no personal criticism on my part for any one of you. I have no right, I don't want it, I don't think it would be correct even if I wanted it. And it's not up to me. All I wish - and the reason why I come - is to help you to remind you for yourself for something that otherwise you might forget and in any event when I do come it's like a little bit of fresh air or at least a different kind of a current that comes in and it might help you then to have a new stimulus. A new lease on the possibility of Work. For the rest Work is ahead of you for yourself the same as it is for me. And all the different sources of information are also available to you. And it's not a question of how far and how little and how big and so forth. It's a question of honesty in relation to whatever one understands. And the understanding is based on an exact knowledge you never will go wrong. But it may be that not always one is () and that sometimes

it becomes a little bit embarrassing because you think you ought to know and you don't. And sometimes your head gets a little bit ahead of you. All these things you must see gradually. You have to have patience - there is time enough. Because who knows that even in later life the rate of concentration can be so greatly increased that within a short time of life that we still would have certain things can take place, that otherwise in ordinary life would take longer. And you must never worry or think about being old. You must never worry about the time that is not going to be available any more and therefore you must now Work and concentrate. If you do it you spoil it. That what Work means means openness. To the extent that you possibly can open at any one time. And that you cannot open more than you are sincerely trying, that is all there is to it. You cannot ~~try~~ open more by simply concentration. You open more by relaxation, by knowing that that exists and that all you have to do is to become open to it. And if that kind of a thing is interfered by a lot of other habitual ways of your own life the way you have been brought up and you still maintain yourself, go against that. If it's your mind, wanting to formulate all the time, go against that. Don't allow it. Tell it to stop. Get out. I don't want to think, not now, someother time. Go outside and grow Choongary. This is what is meant by physical work in which you can make (). Don't allow yourself to get lost. There are times you must know that you can find yourself. Don't allow any kind of Work to interfere with your professional work. And don't allow the professional work to be interfered with any thought of Work for yourself. Many times they cannot be mixed; one will suffer or the other suffers. It is not the proper time to try it unless you feel that you can do it and you want to test yourself out, and then don't be surprised at the results when it is negative. Thousands and thousands of moments of the day are available to you which have nothing to do with your profession. That is the time to learn - to learn more and more about a method and to become so familiar with it that it is as I said the other day like the availability of a telephone. But you can if you wish depending on time and (). And then when that is there then it need not take so long that it is there because one can live with it. And when you start living with it and it is part of your life,

then it starts to grow, because then you understand where it belongs. And then it will make little inroads in your professional life, and you talk to friends and then you start to value it like a cross of David, only (), out of your eyes, in your posture, in your () all of that will become spirited. So you see now we're back again to how to tell people just by Being. They have to know that you're alive. They have to know that something is in you that starts to manifest and there is a Wish expressed from the outside that they would like to know and again at the level where they are, not the level where you are. If you want to talk to God you talk from the level where you are. If you want to talk to mankind you talk on the level where mankind is. Don't mix them up. If God wants to talk to them, maybe he can talk through you, and you are the translator. You are then the medium. The channel through which on one side God speaks on the other side you speak. This is how one can teach. But don't imitate God. Every once in a while we fall in that trap. I've said so a few times on a tape, you must understand what I mean. Do it intellectually sometimes it's easy because I know what it means to explain things intellectually. And also how much fun there is in it for one's self. And how sometimes one loves to hear one's self talk. Because one is so clever. Forget it. Try to be clear. Simple as you can. Not involved. And don't argue but understand () and stop that (). Don't allow it. Work is Work. You come together then to talk about work and that is the kind of question you have to answer (). You lead all the time from that generality if they are willing and if they can follow you you can lead them. You don't start out with it but it doesn't mean you don't end up. It can end up with a statement about Work, the necessity. Why the motivation should be there. Why man should (). What is his past - his future? What does he feel that he could become if he really wants to become a man? These are the things that we () to talk about with that you end it. You end it on a note. A note of some hope, maybe a hope for something that they can believe in, an inspiration for them with which they can go home, and you leave it on a note that is like a chord, that you strike, it for them - represents the possibility of a development to which they then wish to go because something was kindled in them. You must always leave them with a question of, 'can I come back?' If they can ask

that then they are eager for something which you have given them and you're sure that they will come back. Also even if during the whole meeting you try to prepare yourself for that last part which, of course, will be the heaviest because it's like a parting gift. And you want to make sure that they still will remember you. And that with that they can go in their car and say, 'My this was a ()'. It will be very quiet, you might say impressed by it - but it has to be very simple. And, I would almost say, nothing of yourself should be in it. You become, at such a time, a representation of an idea and that idea is that what is alive. Not you. It flows through you and you make it flow through you by that what is alive in you. But, idea is that. Don't worry too much. You'll have to do it a great deal, but it takes time. And much and much to be done. There is a great deal of material to work through. And be patient, but keep at it as well as you can. You haven't as large a group as yet as Berkeley & it's a little easier for them (). It will come. Whatever might happen in Portland - perhaps it will spread - you will see. You must () and don't get discouraged. You live with it, then it comes out at almost - in proper times unexpectedly. All of a sudden sometimes. Keep on thinking about the possibility. You'll find means in some way or other how to do it. It has to be on your sleeve almost on the tip of your tongue. () that you have realized. That you don't allow yourself to die too soon, that you have in you this germ for eternity. And that all that has to be done for eternity is to provide the proper place. And the proper place for eternity is - understand it - is no place at all. Well, that is an explanation of last night. You understand it better now. And you also know that my intention of saying it is always that I try to do it in the right way for your sake and that there is never any anger on my part because I'm hurt. But there is always this consideration of what is right under these conditions and that when I happen to think about it I try to formulate in such a way that every once in a while that maybe I get a little shock because it is not this smoothness, sweetness easiness it is sometimes a little harshness that has to be introduced, knowing that when you know facts you can face them. And even if the facts appear to somewhere else if you don't agree

you can question them. Even at them you can argue with me. But never feel hurt because there is nothing in it to feel hurt. And don't be disappointed because this is exactly what has to take place. This is the kind of questioning you always should give yourself when you are by yourself. Always consider how was this tonight. Always. Was it right or not? I hope. Always end the day, so help me God. For tomorrow, to be tomorrow, a better man that I understand more because today I was () much too much a feeling. It's the kind of prayer you should have for yourself. If you lift it up to a level it will start them to shine forth. And everybody will help to hold it up. () supported. By all of you (). Stretched out above you to give you shadow when it is too hot and to be able to receive from that what might fall from heaven. That you could catch it. ()

Above was at dinner - using little Uher. Now evening meeting -

N. Let me ask you a question. If you now look at your new possibilities Hah?
Sarah, Leroy, who was it, Mike, Alice, Harris man and wife, that's about it isn't it? Fred, I don't count him yet, really. I don't think he has much interest. But if you take those six, are they good material? To use that phrase material, which, of course, I hate because it means a certain judgement that you think they can become conscious, but let's use the word. You think I could? Are they helpful? Will they be for you what you expect for them, and for yourself? As far as development is concerned? Who brought them to start with? Who brought Leroy and Sarah?

Bob: David and I, through Mike.

N. Who brought Mike?

B. David and I.

N. And Harris? Who brought the Harris'?

B. Leroy and Sarah.

Ross. Also Fred

N. Who brought Fred?

R. Leroy and Sarah.

N. Oh. Are they good people, Andy?

Andy. Leroy and Sarah, and Mike are the best. The most likely. The most serious. those that are really sincerely making an effort. I can't answer for Bob and Marsha.

They never talk.

N. Those are the Harris'?

A. Yes, I can't find out where they are.

N. Oh. Can't you ask them? It is of so little use. I got the impression of great lethargy from them. Not knowing at all, agreed, they don't even know they exist themselves I think.

R. I was watching Marsha last night. There was something particularly about her toward the end of the meeting. I was watching her fairly carefully. Not so with Bob. He still sat there humped over but Marsha came to and turned around and looked at you.

N. What do they do - what does he do in life, Bob Harris?

Thelma; The last I heard he was stuffing pillows in some kind of factory at night. I don't know whether that's been changed since then or not.

A. He hasn't been to the last two or three meetings because he was working evenings. I thought he had dropped out until last night.

T. I understood they were going to the University but I don't know.

Bonny: I think Marsha is a math major. She was in Physics, I knew her.

N. Well, are they good? Good enough? Are they useful? Is it worth while to spend the time with them? I think you have to consider that, because they're going to hamper you if they are not. If they are a stone around your neck, it's better not to have them. Leroy, Sarah, - Sarah was to the right of Sherry. Very good, observation. Sometimes I think she talks too much, but that isn't so bad. And with Mike - in the beginning he talked a little too much and it is much better now. Because he is much more honest, and then I think he starts to smell a little bit in what direction Work might be. That is not what he originally thought. Alice has very little color, you know. A little bit talk, talk, talk, - it doesn't mean very much. What is she studying?

R. Art and music. A little smattering of everything.

N. Uhuh. Not very good.

A. Where is she studying, Bob?

B. She is going to the University.

A. The university, or the Free University?

B. Mmm, well she lives in that house - but she is going to the University.

T. I thought she was going to the University too because she said -

N. Now when you get together with your group one - like now and you consider what has happened on your - you meet on Tuesday with group two done you? and you meet on Friday with Group one. Then do you discuss what happened on the previous Tuesday? And do you discuss what you have said and who was doing what and the questions and where they came from so that you, among yourselves, as a nucleus get somewhere so that you can even make a plan for the following week to say certain things to them based on your experiences the previous week? That's one of the good advantages of having a separate group and not the others there so that you can really go to town. And think what was wrong and how far you were wrong and whatever they did that was not right. And do you ever do that and talk about that? I've suggested some time ago you have to have a list of the people who come, even if they only come once. With the telephone number and name of course, but besides that, who brought them. How come? What did they say? What was () their impression? Why did they stay away? I think you have to study the situation more. If you really want new people, you have to work for it. They're not going to come by themselves, and you have to find out what is preventing them from coming, and when they do come what may be their reaction to it and then see in how far it is justified or not. You know the difficulty is of course that Andy and Thelma and Ross are a little bit set.

A. A little bit? We're stuck.

N. You're not stuck because it is not at all hopeless. You can see it, but you must not dwell on it and say all the time that that's the case. You have to do something about it. And it - almost I would say - it is a little bit of a change in life. Because you have never tried to do it and here you are confronted with a problem that I think you must solve. Thelma has had her experience now of making shoes or at the hospital, etc., and thank God you're talking a little bit more about Work.

T. Well, I've wondered if we could - like Bob and Marsha sitting here - if we could

ask them questions without them having to ask us a question - if we could ask them something.

N. I think you have a perfect right to ask a person "Why are you here?" what are you doing? What have you heard about Gurdjieff? What did you like about it? What did you not like about him? " I do this many times. And ask around almost to the point of gossip. I love to collect data, you know. Especially about someone else. I think you have to be much more alive to that, Really. You have to consider it like a lark and everyone should contribute in an intimate circle. It won't go outside and you can keep the files secret, like a doctrine, really, you have to - you also Bob and Sherry, you're a little limited. Partly because you're in the country. And it is going back and forth and you have not much time. But you have to think a little bit about who is around and where can you draw them from. I suggested the book stores. We have some experience there. It can be followed up. Howard Chaeftz. If he comes, he meets people. He ought to tell others. You tell him to tell others that there is a group.

B. I told him this one time.

N. Good. Because it has to be - we talk at Berkeley a little bit about it. About the necessity of gradually having more communication and exchange between groups. Because if it starts to grow and it has all the appearances that gradually it will grow, and with a little additional group here and there - I know there is going to be a limit - physically to the possibility of even keeping up with it - it is better to start and know you cannot do it instead of waiting and you never find out. But there is Boston, New York of course, different kinds of groups, but here on the west coast, it's still good soil, and I think that it has to be arranged that you meet again at Coos Bay with Berkeley, maybe Portland can help in that then, maybe someone goes down to Berkeley, someone comes up from Berkeley, someone comes from Berkeley goes to New York and spends a week, a couple of weeks there same as Lloyd did from New York, coming to Berkeley last summer, I think there has to be much more of an exchange among the different people so that you feel more at home with each other so that the names are not unfamiliar and in that way one starts to work.

Because the exchange constantly will bring forward the necessity of formulating in some form or other. I'm simply saying that you have to prepare for my death. You have to know that if it is worth while and that you want to maintain it, you need all the help you can get, and it has to be gotten from the people who are in Work already a little longer or have some insight so that there is already that kind of a solidarity, by the time I depart. That you really don't need me any more because it's already in existence. It's not that you have to dwell on it unnecessarily, but don't for God's sake think that I will live forever. And you must prepare for it because it will help you to make things - to take them a little bit more serious and from the standpoint of is this what we are trying to do the right kind a thing as far as Gurdjieff is concerned? This is the one thing you have to decide. Is this correct? Is this exact? Is this ~~something~~ the particular thing that he would want? Are we on the right road? In paying sufficient attention to what he meant, or are we off, or whatever it is that we decide that ought to be done, and then let's do it if we are convinced it is the right thing, OKey. And then you have to work together with other people. There is exchange now a little bit more because of transcription. And resumes. Certain activities that we hear about. Maybe music, that we can get started on it, things of that kind will help a great deal. And the stories you will hear, but - plan your life a little bit. See when you can get, maybe to New York. Spend a month. Come back. Save some money to go up to some other place. Arrange it in your daily life professionally if you possibly can, whatever you can get away with. This is a crystallization that one is in that is going to stay there unless you are going to put some kind of a solvent on it in order to decrystallize. Put it in solution. As a liquid, it's all right you can handle it. But as a solid, you need a pick-axe. When it is gaseous you have to be careful it doesn't get through you fingers. Liquid is the best state. What we call in liquidity. One has to live there. Fluid, it will take on the form of the container. And it stays still within your management. It's the advantage of that. But it will () of matter and it can evaporate at any time if you apply sufficient heat. So you see you have it there within but that has to be the relationship of people among each other because when you're solid and hard

and you get hurt easily and scratched, what good are you? And if you are too gaseous it is much too vague for a lot of people. So I think you have to consist that really in relation to the different groups and become more part of it. At because of that it will give you a great deal of more strength. I explain it some time ago, I don't know where it was but I mentioned the fact of the knowledge of that someone else is also engaged in Work and that at times when you feel that you need a little more of that kind for yourself that you remember that someone else maybe - didn't I mention that in Berkeley? You remember I said something about after Gurdjieff's death? It's on the tape. It is something that a few of us after he died were engaged for forty days to read Beelzebub. And we had assigned to each one of us, I think we were eight, two hours reading any time of twenty four hours someone was reading. And it was a most marvelous kind of experience. And it didn't matter if I was reading or someone else was reading. I know it was being read at that time. The feeling that one has during such a period you see that you might say you belong - you belong to something. You see we have not a foundation. We have not an organization. We're even a little bit further removed from it because of their what I still call stupidity. But don't let's fall into similar kinds of trap of hoping that it is going to be carried on when we ourselves don't make any attempt. It won't be carried on by someone else. It is very good to say we ought to have this and this the first thing is that you start yourself. And don't wait for someone else to start it because you might wait forever. And you love yourself in all kinds of criticism about someone else who should have done this and so and put your hands in your own bosom. You'll find out. This is really the important thing that you will have to talk about. Among yourselves. And be quite open. And if you wish, criticize a little bit. And tell it to his face that you thought he was stupid. That he didn't make the right kind of a remark and that was not the way to answer so and so and this and that. Talk about it. Exchange it. Bring people to a group to see what this - what you can do. What is there? You are put to a test when you get a new person in and you have to make - you have to be much more flexible.

Impression of Krishnamurti: Whatever his purpose may be to have meetings like that or talks lectures, under the oaks or whatever it may be, that is his affair. I don't know what the aim is, but in any even, we assume it is a good aim because he is a good man. At the same time there is a certain limitation in him in the presentation of what he talks about to the others and the question of affecting them as an audience. And whatever a person has as availability of manifestations of behavior forms, there is a difference between what he uses. Krishnamurti used movements with his hands and partly his body. He used gestures. And sometimes his whole body in a certain form of anger or whatever he felt () to ecphasize. That what is closest to a man is his voice, and his facial expression. Gestures belong to his body. His voice can belong to something else that becomes significant when it is fed from his heart. A facial expression can be used to express emotions if the face is flexible enough. Those for me, more important than any other kind of a behavior form, except of course movements, which can be extremely indicative of the state in which one is, but when you sit in front of an audience, you just - you can't move around. The fact that Krishnamurti holds his hands under him, he knows that he should not use them too often. Because I think his tnedency would be to make gestures, and sometimes probably at the wrong time. But what he doesn't use is his face. And when he tries to use his voice, it is very limited. And that may be partly due because he - although I would say he knows enough English, he knows enough, of course he does, only he has not the facilities of modulating it. He cannot put in his voice what sometimes can be very very necessary to reach an audience. But what struck me most was his face. It didnt move. It was already crystalized, it was as if he was reciting something that he had learned already ten, twenty years ago, and it was the same kind of thing put in the same kind of a form almost I would say, the same kind of audience. And this was what struck me trememdously, and I felt really at that time very sorry for him. And he could not get out of that part of his personality. He was facing us and the sun came from the left side. And it went down as the sunwent down, it lit up the right side of his face, and the left side got more and more in

darkness and towards the end of that kind of twilight, all you could see was a light part and a dark part. And the face itself stood out as something that was like - I call it a space-man. It was metallic, it may be like a robot, but in any event it was not human. And he could not get out of it whatever he tried to say with his gestures that really was convincing enough. I think it was a draw-back. It hampered. I think it hampered the reception by the audience, maybe they didn't see it, but it surely affected me a great deal. And there I saw a man with all beautiful words and things, saying certain things that were absolutely the truth, excepting they of course didn't help you of course how - what to do with it - one can criticize in some other way and still he was unable to convey certain things that were alive in him and it already could not go through this () this particular coat I might say his facial expression. As I say it was crystallized. If a face is liquid, if it can move around, if it can really be relaxed or strong or expressive, there is something then that can be put into it and with that you can tell what you wish to tell even if you don't move your hands ever. This is what I mean regarding new people. You have to adapt yourself to the condition in which they are. And when you know it, then with that adaptation you make a friend. That what is needed for them is first to have trust in you. When they have the trust they will open up. But you never can tell them like a Pope, giving orders from a throne. You have to - I said the other day in order to understand them you have to stand under them. You have to help them. You have to reach out to them. And not too much in that benevolent or in a condescending way. You have to be their friend, but a little bit ahead of them. And all the time a little bit ahead, so that they can follow you and never catch you. Then you're a good teacher. And here's an opportunity to get people, and the attempt you have to make exactly because they are difficult. It would be very much worth while. We talked about it last time I was here. It's a little better. Not good enough. Not as yet good enough. And you still have to find out what prevents you. I say it may be a little stiffness, okay, if that's the case, try to be different. Or try to tell those that are not as stiff to talk. Like Bob, like Sherry when she does come.

Like Bonny. And they are willing to talk. Help them to talk. On their level with them who are perhaps younger than the three of you are. Leave it. ()

Margaret okay why did I suggest to go to her place - to get a little bit of different kind of a thing in order to help. You see, you don't use it very well. I import a few people from Boston and tell them to go to sleep and settle down. Something must be done, children and you know it has to be alive. If you're not alive how can you expect them to be that way? Sometimes it's quite hilarious, you know, and then it runs away with you. You have to learn how to combine it. And again in the midst of a serious argument you can have a joke. You can even quote Mullah Nassr Eddin. Why does Gurdjieff do that? () that way. So break that monotony and to prevent people falling asleep. Introduce at a certain time by the way something that has nothing to do with it and it bothers you because you wish to continue to remain asleep and he wakes you up with that and if you wish to curse him, so much the better. That is the way the book is written. And the long sentences - he knows you will fall asleep. And then our dearly beloved Mullah Nassr Eddin, would say in such a case - and then - "Eh my boy" -and again he continues. The level of your meetings whenever I get a tape from it sometimes it is to be quite honest, very boring for me. Sometimes long drawn out silences. And it is not right if you cut them and edit the tape because that isn't the impression of how the meeting was. It's very good that I know because then we can talk about it. And it's not that I criticize you. Really. But it is something that never-the-less is lacking that you ought to see and exactly as nature doesn't like a vacuum, you should not like a vacuum in a meeting. Even if when it a - hmhmhm - Do Something! But don't for heaven's sakes sit. If nothing get up and grind coffee. It's alright. Well, don't you see. () Show that you are alive - it may be knocking on the wrong wall, but it's a knock. After some time you can direct it. First have life around almost that you can choose. But when you are dead - () its no good. No good. Why should it be? You're alive when you wish to grow. When the wish for growing is not there,

you're dead. And many people are dead because that is what mother nature wants them to be. And she is happy when you are asleep and there's nothing to worry about. And the sheep, they produce wool. Wonderful. At the proper time. And they will be slaughtered also at the proper time. And mother nature loves her herd. Says isn't that nice? Look at the beautiful herd I have. Remember this black sheep business. What does it do, a black sheep? It doesn't sit quiet, and it does not join with the others, in the first place it doesn't feel at home. It runs around. And goes here and there and looks perhaps at the shepherd once in a while. Kind of questioning. What are you doing here? Almost - we don't need you. We can stand on our own feet. The questioning. Where man should live is in man number four. Not in one, two or three. With all the various beautiful things that the human body has, and all the automatic machinery, and the correlation and the wisdom of the body, all of that remains on earth, and it dies and is destroyed and is of no use to anyone any longer when he leaves as a spirit maybe that what is his body. But man number four is part of man and it is allowed by mother nature to exist. Maybe mother nature made a mistake by allowing it. And maybe she made a mistake for which she is sorry, when that what is Do, happens to think about the lights of Karatas. You know, such things give a man, a black sheep, an idea. And how he gets the idea, that cannot be prevented by mother nature because mother nature has to allow for almost I would say for that one possibility of man. She cannot control it because that happens to be inherent in the question of negativity and positivity. As soon as you allow a duality, you have to allow the possibility of a neutralizer. And it is this neutralizing that starts to take place in the do-re-mi of the Kedsjanian body because that is the part that becomes interested in the possibility of further development and the questioning in that particular state. Now when you have people in a new group you have to bring them to the level of man number four. You have to let them out of their own cages of one, two and three. And when they don't want to go

because they love to sit there and talk about their own unconscious experiences, you have to get up and get a little stick and say, "Get out of there." Man number four. That is what we are talking about tonight. And then you corral them into that. And when you are there then you have Do-Re-Mi where are they in that man number four? They are again the exact replica of that what is man number one, two and three but this time from a little different kind and a little bit separated from each other so that the Mi of that Do-Re-Mi starts to look intellectually for possible help in order to get across that bridge. The Re, that is your emotions. Real emotions. And the Do of course is that air, the beginning of air, that has to maintain the body, so it has a function partly of a physical kind. Then when you are at Mi and you see that the Fa bridge has to be somehow or other, that Mi looks around, and discovers at a little distance, the Do. The Do of intellectual is a light-house. It turns around. The light - it sways over the landscape as a whole. It turns around at a certain speed. It comes back at regular times. At a certain place, and then sometimes half of it goes over into a conscious area and lights it up. And then it comes back again. And it is an unconscious state. And then at Mi, all of a sudden, you discover it. Then it goes. And after a little while, there it is again. Mi becomes inquisitive. Of what it is that is this light-house at a little distance. And then it will go there because, since it is inquisitive, of course, it will go and investigate, you see this is in man number four. This not being satisfied with physical body and all the functions only. But to see if there is a little bit of that kind of energy left. With which it can start to operate and which is its own aliveness. It is that which really makes a man. In his number four-ness. Because that has a realization of where it came from. And it is a hope of something where it might go to. With the aid of an intellect, surely. Or something that becomes crystallized at the time in a very definite form of what is meant by Work. When that is there, the area of the consciousness is lit up. That is the time that that what is the

Do of the light-house surveys the surrounding country, starting up at Fa and then going and swinging across that is the formation of its intellectual body. And then when it is dark again it goes back you might say to light up that what has to give it help out of which this kind of food of the unconscious state, something has to be converted. The conversion takes place in the Re of man number four. He is being fed by the possibilities of that what Do can give him and he sees it and when he goes out there once in a while he discovers that that is really true and he discovers in that such aliveness, such vivifying force that he understands that Do was being struck for a purpose, not to reflect on earth - not to reflect consciously in the unconscious section. The Do of intellect means that there is a Do ready to go into its own Do-Re-Mi. Otherwise why should it exist? The mind has to be made in order to give it a chance to develop further. Not to just be a nice little watchman for the ordinary body to satisfy the conditions of earth. If you look at these people like that, that you want to make them into something where they start to realize the value of being man number four then you have an aliveness in them because then they wish to do something about it not only for themselves but almost I would say because it is expected of them and you expect it of them. And you with your attitude you make it because you will see that they will respond when you are that way. That is the important part. You cannot rely on them. They are going to furnish you the questions. And they are not going to tell you about Gurdjieff. You have to ask them why. Why. What is it in your life that is at the present time is not satisfying. If that is there then we can talk. If you are satisfied and if you want to live constantly in man number one, two or three, alright stay there, but stay there then and don't come over to our terrain. We are this evening interested in the field that is represented by the possibility of Kedsjanian development. You see you transplant at such a time (end tape)

Other side - -

N. Whenever you have a recorder you are prevented from talking when it stops.

T. I don't know what would happen to Margaret and I, but somebody would say something, Andy or Ross, Ross was just starting to come. Margaret and I would look at each other and start laughing, and then we would try to keep from laughing, because we were afraid we would interrupt those two, and remember how funny it would be, Margaret? I don't think we were making tapes at the time

N. Not at that time. I don't think you did. But of course in the beginning, one is always a little afraid of each other. Very often you think the other knows more, and particularly when its a question of knowing or feeling it is very strange that people who have a feeling and get knowledge always have a little bit of an inferiority complex, in the presence of those who have big words, and can talk about it. That's true. And the difficulty there is that you are not conscious of the total development of one triad of the emotional body. Do-Re-Mi it is worth much an much more than the simple Do that has been struck. Emotionally we are already on our way. And I think sometimes that those who are emotionally inclined let's say mostly the female sex is ahead of man. This is where man is a failure, if he doesn't realize that woman is exactly the first person who should help him to develop. But we are twisted. We think that intellect, or man, whatever it is is worth more because he can talk talk talk and convince you. And sometimes they can spank you they have a little bit of a stronger body. In reality the quality of one's emotion is paramount. That is the one thing that governs a man. Not the rest. Intellect will follow and the physical body will follow, but that what motivates me is my real wish to exist sometimes and sometimes only that. And sometimes the wish to grow for myself and almost in extreme cases the wish to yearn to yield to become united with God. Religiousness belongs there. And creation belongs there. I'm not saying that as far as science and philosophy are concerned they aren't worth it - of course they are worth a tremendous amount but they become much more worth when something of this particular wish this emotional state in which a scientist can be when he tries to discover certain things and he faces the unknown. And when the philosopher really comes to the

end of his string and he realizes it is not in words and it is a form of life that he really ought to pursue and sometimes he doesn't know. Then comes to the realization that even that kind of a knowledge is not enough for him to go through the eye of a needle. Man as a whole, intellectually needs a woman as a passive element in order to make it complete. That what is Kesdjan is still a passive element until it has looked to the "DO" to encourage it to then become its own. This is what I'm talking about. Man number four will never grow unless he has in view the possibility of on the one hand of permanency as represented by five or the beginning of an intellectual possibility as indicated by six. It's already enough for man to start to wish to grow. He does not have to have man number seven because in the first place he doesn't know enough about it and in the second place it's already of a certain characteristic that doesn't belong to earth. It's a little bit too far removed. But he has within his means five, he can look up to it, six, he can wish for that. And that is there when number four starts to grow because he has to. He wants to. He wants to express himself. He wants to expand. That's right. This is expanding into one direction only. Thank God. Possible development of himself. This is the attitude you should have towards new material. To kindle that in them and to put them there you might say in that place. I said a little while ago to transplant the point of gravity. From physical body, from the different wishes even expressed in the organs of the physical body. And it means sometimes the intellectual talk talk talk and the emotional hysterical sentimentality and sometimes the over-emphasis on sex. It still belongs to man number one, two and three. It won't buy you any bread in heaven. It will give you a hell of a lot of good time on earth. It's okay. But for heaven it's a different thing. And surely heaven on earth never will exist in the presence of the emphasis of the other three. Man number four, he understands. He knows. He's black. He knows he should be black. But he doesn't want to be white like the rest of the herd, because then he's caught.

He () shorn of his black. And then he wants to grow. In an atmosphere of consciousness. And then see what will happen. Perhaps his true color will come out. It may not be black and it may not be white. It will be in accordance with whatever his type is so that after that when his type has been developed to its fullest extent that then he also will leave that. In his Kedsjan he will find himself. In his Kedsjan man will be able to shed it in the proper time in order to really start to live in his soul. As I said a little while ago if you can end a meeting on that kind of a basis of giving them perspective so that when they wake up the next morning that they remember still something of - we talked about the possibility of evolving, making something out of one's life, whichever way they wish, whichever way they think they're capable, as long as they keep on trying and know that there is something else besides the superficiality of their world. If you can get them to that stage that they feel it is worth while, then they will come. They will ask. And they will ask questions like that. Almost I would say, imperceptibly but without any doubt gradually they'll move their furniture over to the little house - number four. They will move it aside from the fact that four is not completely furnished, at least it has the potentiality of becoming something where they would desire to live more than in the rest of their body. At such a time you see, you have to help them to furnish it. You have to give them sometimes something of your own. Your own furniture, sometimes maybe something that you care for like a lovely chair. And maybe temporarily you can loan it to them. Say, "Go ahead, try it. It has served me many years. Now maybe you can because on that basis maybe you can trust me." If you can introduce these kind of things based on your own experience of course they will listen to you and they will tell you really is that so? And they will ask you, can I believe you? At such a time then one has to be convincing it's your face. Its expression. And it can be helped even with a sigh provided there is something very lovely in it that comes from your heart. That comes from

your man number four. They will recognize it then and maybe they will be a little quiet they will look but they will go home with the idea that something has been opened up for them, and although they might realize it's not easy to keep the door open at least they've seen it open once. They will believe that it continues if they only persist. Having other people is such a blessing. Never resent it, always consider it as an opportunity for yourself, to get wiser really to rest yourself to see where you are and then again when you are together to talk about it, how far did we go? Did we advance any? Was it right what we did? Did they listen well enough was I right in saying such and such a thing or did I fall overboard did I get too intellectual? Was I not hitting the point right? Such things. You talk you exchange you're friends, you know. There's nothing to be ashamed of and there's nothing to hold back why should you? What difference does it make? I talk and talk many times and you know it and I talk many times ahead and above the heads of lots of people, I also know that. And still it doesn't prevent me from talking about it because I would like to say it in such a way they maybe they will remember it many years from now and then they can recall it. What do I care if they understand it now or not, provided they get one thing out of it that is the sincerity with which one talks. Don't hide your own so-called accomplishments. Don't think for a moment that they are worth so much. They are only the value of whatever you have is only of value when you have converted it in the behavior and your behavior is only value when it () the behavior of the person you are talking to. And with that you take them by the hand and with that you walk together up the hill. It's not a question here I go - - follow me. Almost much more--here we go. I push you. If you want me to. I've said several times that you have to be quite clear about the ideas. That when you talk you talk as a united front also that you have to work. Because it doesn't come easy. Each person loves to keep whatever they think is right in their own way because it is clear to them. Objectivity has a language of its own. It is

simple although there may be difficult words ala Gurdjieff. Still they are exact enough to be used as a language that can be understood by various people. That is the language among you first--Group I. No doubts no arguments. Settle on that which you think is right. Clarify it if you don't know. See that you can study make sure sometimes that you read it off to someone else to see if it checks. Spend time on that. The necessity for solidarity particularly when it is a possibility of communication between groups--well it is something that I feel that you have to work for because it has to take the place, sometime in the future, of me. I hold you together now of course it's my task. But then you have to hold yourselves together. Out of that the elders of the church will be born. They will be recognized because of what they are as beings. Not because they talk or because they're intellectual or even emotional but they happen to be at a certain level where there is no further question about what that level is. That is where they belong. They will take then gradually the responsibility and if necessary the leadership but you have to work for that now. And you have to understand each other now. Now is the time to do it. Not later. Not later--after I die you have all kinds of fights. This is absolutely the necessity of understanding there should not be any split whatsoever. And as soon as you allow differences of opinion to go out to different people in whose presence you are and when you could prevent it, you are committing a sin to let it go. That kind of necessity should rest on every member of our groups. And I will keep on trying to tell you that that is exactly what is needed that you find out for yourself what is the truth regarding work and that each person can say it with emphasis they wish but that the principle - the substance - always must be the same. That is why I emphasize this man number four because they are all the same. There is no argument on the emotional scale. There cannot be. Because if there is an argument you fight about the presentation of an emotional state, into a form that you think is better one way or the other. Emotional state need not be expressed. As soon

as they become expressed you do harm to them. For that reason there is no argument in any sense of the word. There is a realization of existence and if it is right there is a realization of aliveness, and life is the same. Forms may be different. So when you Work now, as I say when you get together, now when we are still here when you want to find out what you know let's talk. Maybe it'll clarify it. Maybe in the fact of saying or formulating a question you already help yourself to get it clearer. Sometimes it isn't even necessary to ask. But that form of aliveness, this is what I meant last night, that has to be here now, as long as I'm here. Every day now starting again tomorrow you say in the morning to yourself, what value is it to me that he is here now and if it has value, you simply say, what can I do to extract now from that fact that what I need and now wish? And then you determine for yourself how your day will be leading up to the possibility maybe in the evening of expressing it or of saying I am going to take because I wish - I want to find out. I want to extract from this opportunity all I can even if it means I would kill him in order to live myself. That kind of strength you should have. You should force me to tell. Because if you do then I will live.

Ross: I'm still back () talk before dinner last night, Mr. Nyland. When one begins to realize that the tools he ordinarily works with in his life are in his way, the intellectual ones for that matter, when he sees that many of the things that he does even in the Work come because he ought to, where to from there?

N: Well a little while ago I said you have to make divisions between energies spent in certain directions for certain purposes. And it may be that energy has to go in a direction where there is absolutely no opportunity as yet to do any Work. In that case one continues simply what one is always doing and has been doing because there is no reason to change and even if there was a reason you don't know what direction to change. Yeah. Leave it. Use whatever there is

intellectually for whatever purpose you have to use it. Only when it starts to interfere - rather when the existence of that interferes with the possibility of little "I" existing little "I" is not interested in an intellectual development at all. It's interested in understanding ultimately. It is not interested in wiseacreing or any kind of Onanism. It cannot be as little "I" is not of this world. The rest - our body, our personality, it's part of this world. Belongs here. Leave it, and let it be. Only try at certain times when it is not so strong that maybe the little "I" can start or can become apparent. Sometimes when the wish is there to have little "I" maybe who can tell, you might get it. And then the mind says but what will you do? Says I'll take care of myself I have a body. I can make it walk. I can make it do all kinds of things and occupy the kind of energy that is there for that purpose instead of allowing it to sit and formulate and think think, and ponder and ponder. Sure, it's fine. The intellect, Ross, is like salt. A little bit is so marvelous because it gives taste to one's life. It gives a little insight, some perspective and is beautiful sometimes to be able to express it in such a way that it is clarity. That is salt as it has to be used for the seasoning of that which you are going to eat. As soon as you could live to watch it it is no good and you know it. It starts already to become too salty you are thirsty for something else and when it is more than that it poisons you. Sometimes the mind is your best friend and sometimes it is your enemy and it such a god-dam terrible enemy that it tells you that it is your friend. Yeh, that's the worst of it. So you see when one knows it, whatever one realizes that one is it is not a criticism of that what one is, it is the acceptance of that what one is. You row with the oars you have. You're not going to visit a stream, whittle around to see if you can make different kind of oar. Wait until you get ashore then maybe you can select something else. For the time being why it's a boat and you're on the river somewhere and you have to Work. Thinking too much sometimes feeling too much and

sometimes over much physical exercise is also fiddling. It's fiddling around, piddling, it is waste, it is indulgence, it is not the proper use of one's attitude, it is giving in, it is candy. Nice, nice candy. It is a bed of felicity. It is a water-closet, it is music, TV, () a nice toilet with a TV attachment. But it is sad () but when you discover it in yourself it's alright because you know and all you have to do - I say it is all you have to do, it's a hell of a lot but it's the only way to do it to simply take yourself in hand.

R: Yes, it sort of puts you in an odd position of - of - well as we talked about being two chairs not being able to sit in one and not being wanting to sit in the one you were.

N: Ross, as far as the two chairs are concerned it's okay. Ouspensky loves it. I don't. (both talking) I never set in two chairs at the same time. (both talking) But I have been on a river where I'm rowing from one shore but I'm not yet on the other shore and where I know I sometimes don't see one shore or the other and I feel sorry probably a little bit uneasy about it because I may give in and my oars may break, who knows. May not be a good generator.

R: Then I don't want to go back to the shore I left.

N: This is alright maybe the wind will blow you away. Have you rowed against the current? I have and I certainly know that I tried and didn't win at all. There are forces much stronger sometimes than you are and at such a time you have to be much more clever. But as long as you indulge, and I call it indulging, it is the thing that is all so familiar to you. You're so asleep, fast asleep - break it up, at least allow yourself to have a dream in your sleep and the dream that you remember - you remember the little saying, "I dreamt I was awake. And when you wake up you may still be in the middle of the stream, but you have direction. That is the different. A person who keeps on thinking finally will find direction and then when he has direction he has to work. A little bit like this, Ross. Spank yourself. Tell your mind, "shut-up." If one could take one's mind and say, "I've heard you so many times you, thousands of times you come and

interfere. What do you want? Pat on your back? Yes, wonderful, you're brilliant, you're marvelous, you're such a clear head, you really know every damn thing under the sun." Okay? So, now, Thelma, we have some coffee.